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OCTOBER,

1951

STUDENT

In This Number - -

College Student
Editorials on—

**"DRINKING: Personal or
Social Responsibility."**

Olivet Nazarene College,
Kankakee, Ill. (See page 29)

**"Democracy
is something
deeper than
Liberty; it is
Responsibility"**



THE INTERNATIONAL STUDENT

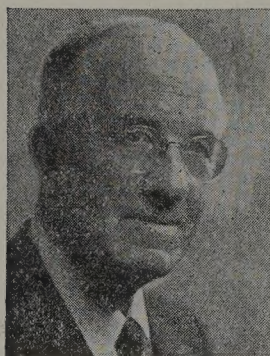
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Vol. 49, No. 1

HARRY S. WARNER, *Editor*

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WITH A VISION that sees the ability in creative, youthful personality, equipped with high education and devoted spirit, to aid—and lead—effectively toward “solution of the Alcohol Problem”, as in other movements of human advance, Mr. Logan H. Roberts, civic and church leader of the Northwest, four years ago made provision for annual Editorial Contest among college students, on various aspects of this great problem in human living. Confident from his own years of experience, that the original thinking of college young people, their study and personal attention while students, would yield a constant stream of service and renewed leadership, Mr. Roberts has recently endowed this project, making it a permanent feature of the Intercollegiate Association.



Logan Hall Roberts

It is due in honor to him, who is thus serving his generation, and others to follow, that this CONTEST NUMBER of *The International Student* should be dedicated to LOGAN HALL ROBERTS, Nebraska Wesleyan '99, an early College Secretary of the Association.

THE INTERNATIONAL STUDENT, organ of THE INTERCOLLEGIATE ASSOCIATION FOR STUDY OF THE ALCOHOL PROBLEM, is issued six times a year, in October, November, January, February, April, and May.

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Who Is Responsible?

College Students Answer

Editorial Contest Theme: "DRINKING: Personal or Social Responsibility?"

A YEAR AGO at the first Intercollegiate School of Alcohol Studies, a group of twenty-one students from widely diversified colleges, after five days of free discussion concerning a course of constructive action in college communities, **found themselves sharply divided** on this basic aspect of the problem. Where does responsibility lie? Is drink a personal question? One which each must answer for himself? Is society chiefly or wholly responsible? Does solution lie in the personal decisions and acts of thousands? Or in something to be done by society as a unit? Or in both?

This group concluded that the question of major responsibility, whether personal or social, should be studied, and at least understood, before campus-wide or community-wide action could gain significance among students today.

The EDITORIAL CONTESTS of The Intercollegiate Association for 1950-51, using this theme, point up very recent answers from 395 college students, undergraduates at the time of writing, in 68 colleges of the United States and Canada. In the form of short editorials, they express opinions, based usually on recent study of the problem. For these editorials, \$1,700 in prizes was offered through the annual Logan H. Roberts Awards, of The Association.

The editorials submitted did not deal exclusively with this (the assigned) aspect of the question as asked by the 1950 study group. The parts, therefore that are directly related to the theme, are here given priority in publication of the results of the 1951 contest.

Specific Instances

Writing on "Drinking: Personal or Social?", Annetta Tallyn, College of Education, '54, Cheney, Washington, points up the introduction of a danger-element:

THE DAY is clear and bright. A youngster, barely able to walk, is sailing paper boats in a stream of water, running along the curb. He is the captain, guiding his ship in dangerous waters, oblivious of an ordinary street, lined by trees and ordinary curbs. He is in the middle of the Atlantic Ocean, in a world of his own.

A car careens down a street. The driver is on his way home. His thinking is hazy, and his hands on the wheel are not quite steady. The car is traveling very fast, and its course is not straight but weaves from one side of the street to the other.

The two scenes meet. There is a screech of brakes. The scream of a horrified mother fills the air. Then silence. A small child is gone from a world of realities.

"Is drinking a personal or social responsibility?" you ask. "Is there any question?" Drinking begins as a personal responsibility, yes, but it soon becomes a social one. When lives are lost, bodies become diseased and are as "living dead" on Skid Row, crimes committed, people placed in mental homes, children are mentally unbalanced and homes are broken—and alcohol is responsible—how can this be personal responsibility when the person is no longer responsible? It cannot. It is up to society at large to find the way—the way to prevention—not just to cure.

Writing on "Deglamorizing Alcoholic Drink—a Social Responsibility," Walter W. Smith, Olivet Nazarene College, '54, Kankakee, Ill., gives an instance:

AT FOUR o'clock in the morning, June, 1948, an automobile, carrying three couples, was speeding recklessly at one hundred miles an hour over hills, around curves and through small towns. Suddenly, at an unexpected moment the road curved and dipped. The car swerved, careened, then rolled over and over, tearing a guardrail, and splashed into six feet of muddy river water. Two of the girls were killed instantly; one fellow drowned before they could pull him free from the wreckage;

another was hospitalized; the driver and one girl were lucky enough to get only a few minor cuts and bruises.

What caused all of this? Why had the driver been going so fast and recklessly? It started after a high school prom. Several members decided to go to a night club. . . . Drinks were ordered . . . they decided to go to a small town a few miles away to purchase food for an early breakfast by the river. They never made it to the town. The alcohol too soon began to take effect on one of the drivers.

Multiple Instances

Using the title, "**Drinking : Personal or Social Responsibility?**" Richard Sprague, Baldwin-Wallace College, '52, Berea, Ohio, sees the danger-element in its wider aspect. He writes:

THE Cleveland Plain Dealer heads its news story, "Drunken Brawl Ends in Death for Two"; the Cleveland Traffic Safety department prints posters to carry the warning, "Drunk Drivers go to Jail"; the County Morgue calmly collects statistics which show an alcohol incidence in the blood in 56% of the violent traffic deaths; the Judge in the Domestic Relations Court grants a divorce to a husband and wife who each claims that drinking by the other is the cause of their broken home; the Judge of the Municipal Court sentences an alcoholic to a term in the workhouse to sober up; and he recalls that perhaps 80% of the cases that he handles involve alcoholic beverages in some way. (Continued on page 23).

My Part And Society's

In a personality analysis of "**The Dual Responsibility**" of the individual and society, Wilma Jean Alexander, University of Chattanooga, '53, Tenn., says:

A MOST interesting and controversial subject is the question of drinking—about whose responsibility it is to control it, the individual's or society's. I was of the opinion that the responsibility belonged to society as it was so greatly affected by alcoholics. Since alcoholism is treated as a disease today, and since it so greatly affects the mind, I thought it should be treated like in-

sanity—place persons who have been proven alcoholics in an institution and try to cure them, for their own good and for the good of society.

Then one day we discussed the problem in one of my classes. One man, who was a graying sophomore, took a particular interest in this discussion. His ideas on alcohol and the responsibility of alcoholics were so positive and sound that we looked to him as the leader of the discussion.

After class I wanted to talk to him.

"Some of your ideas on alcohol are good. You must have done a lot of thinking and research on that problem."

"I have. For several years I did little else."

"So you think drinking is definitely a personal responsibility. How can you be so sure? Aren't there things society should do to aid alcoholics in re-establishing themselves?"

"There are some very necessary things for society to do, but primarily, it's up to the individual. Let me tell you why I feel the way I do.

"I suppose you wonder why I am just beginning college at the age when most men are well-established in their professions. Well, I was robbed of, or rather, threw away what should have been the best years of my life. When I finished high school, I found it necessary to work before I entered college. I was ambitious and soon worked up to a good job. Then I began to receive invitations to drinking parties thrown by the 'gang.' After a while the parties weren't enough. I had to stop by the bar for a drink on my way home from work and wasted my whole paycheck on liquor.

"Well, I went from one thing to another—lost my job, my friends, my health, and reached the lowest ebb a human life can reach. I lost all contact with moral society. I was a slave to the bottle. It became a disease and obsession with me. I couldn't stand to sober up to reality.

"Years were wasted. One day I woke up in a hospital. The doctors talked to me about my physical condition, and a preacher visited the ward and talked about my spiritual condition. My friends had talked to me before. They'd tried to get me to quit drinking, but somehow I

hadn't been able to.

"As I lay there I wondered, 'Why are they so concerned about me? I'm no good. They should have done something for me a long time ago.' Then I realized it was useless to blame others. No one could change me. I had to change myself. They'd help all they could, but the ultimate decision was mine.

"I decided to come back to the human level. I talked it over with the Doc and a social worker. They were great! They helped me find a job and a place to live, a home with other men who were trying to regain their foothold on life.

"It was a long, slow process. I heard speakers from Alcoholics Anonymous telling about their recovery and success. They, and the confidence of others, gave me hope.

"After a while I was cured. I was on my own. I had conquered! Without the help of society, I probably couldn't have done it. I don't know. But I had to make the decision. I had to resolve to change. It was **my** responsibility.

"Now I have to continue my so long-delayed education. I've restored my morals and I'm working on my mind, but I doubt that I'll ever be able to erase the physical results.

"So you see why I am so interested in this problem, why I give such definite answers. I know from experience."

From that time on I respected this man. He was a conqueror. He had accepted his responsibility and, with the aid of society, corrected his error. My attitude changed too.

Is liquor a personal or social responsibility? It is personal—it is up to you and me to take care of ourselves. But does society have any part in it? Yes, it is a dual responsibility. It is society's part to give aid and encouragement to those who will accept it. Society has a vital role to play.

"Am I my brother's keeper?" That's an old question, but the answer's still the same. We must do all we can to help every individual to live the richest, fullest, most wholesome life possible, for he is a member of society.

The Individual; His Immaturity

Asking the question, "John Barleycorn: Whose Bad Boy?" Bryan W. Robinson, Davidson College '52, Davidson, N. C., answers it:

YOU DON'T study the alcohol problem long before you realize that something is the cause of the alcohol being drunk. There is something in the individual and in his society that causes him to drink. I mention these causes briefly: inferiority complexes, social uneasiness, daily tensions, responsibility, frustrations, fatigue, social pressure, and advertising.

There is not a single one of these reasons that a thing called maturity can not and does not conquer. So the question really is: 'How is maturity attained?' I have three suggestions to offer.

First, through education. If it were widely known and believed (in the same sense that one believes the sun will rise in the morning) that alcohol has no food value, does not aid digestion, is a depressant, is used less and less in medicine, and shortens life expectancy, I think the rate of alcohol consumption would drop over night. The mere publication of observable facts will turn many away from Alcohol.

But education has a far more basic function than this. It can strike at the roots of the actual cause of alcohol consumption. It is estimated that 30% of all alcoholics result from a poor start in life. What can education do here? Raise the standard of living, improve living conditions, remove traditional frustrations, and teach parents proper child care and management.

Second, through plain common sense. It is a scientific fact that alcohol deadens that part of the brain that affects the 'higher' part of man. It makes man revert to a more primitive form of himself. The pleasures experienced are those of an adult returning to his childhood, of the race to its less civilized states. They are essentially selfish and bestial.

Third, . . . What shall I call it to avoid triteness? How

shall I phrase it to escape an immediate, unfavorable reaction? Bertrand Russell, who has thrown many jibes at religion in the past, has discovered it, and said recently: ' . . . the root of the matter is a very simple and old fashioned thing, a thing so simple I am almost ashamed to mention it. . . love, Christian love.' This type of maturity would remove the inferiority complexes, frustrations, and tensions that are the cause of so much drinking. It would fill the holes a man ordinarily tries to fill with alcohol.

These are my suggestions for maturity. Education, common sense, and love are things which necessarily start with the individual, but which must spread to and gain strength and meaning from society. Now, the answer to the query emerges and stands out before us. **It is the responsibility of each, and of both.** Neither the individual nor his society is unimplicated in this problem. The solution of every problem starts with the individual. So it has been from the beginning of time, so it will be until the end. It is incumbent upon us to make ourselves mature, so far as it in us lies. Men who believe that the world can be made better and who act on that belief are likely to live in a better world than otherwise. . . . Changes may be described in terms of broad movements, but all have to start with an individual—sometime, somewhere. Any change, either good or bad, always is conceived and started in one mind. This is the responsibility of the individual.

It is further incumbent upon us, for the common good, to spread what we have learned to others, to share with them what we have gained. No man lives unto himself. This is attested by history, economics, ethics, and religion. A man without other men is not really a man. He shapes society, and in turn is shaped by it. It is his duty to aid and help society, and for society to aid and help each of its members. This is the responsibility of society. To assign the responsibility to either alone is to over-simplify the problem. Societies are made up of individuals, but individuals are not people unless they are in society. Individuals initiate action; society carries it out. The responsibility lies heavily on both as long as there are

broken homes, children with twisted lives, and senseless killings due to John Barleycorn. Neither can escape this responsibility. Let us accept our responsibility, then, and pray God, we will someday have a better world for our loved ones to live in."

The Social Drinker

In his thought-provoking editorial, **Alcoholism vs. The Alcohol Problem**, Robert W. Fiske, Randolph Macon College '51, Ashland, Va., brings out a vital new aspect in the problem of responsibility. He says:

WHAT IS the alcohol problem? Is it the problem drinker? The alcoholic? Or, the social drinker? By careful consideration the author of this paper has come to the conclusion that it is the social drinker. His analysis begins with the attempt to discover why alcohol is sinful and proceeds to make a clear distinction between alcoholism and the real alcohol problem. The basic argument is that alcoholism is the natural biological result of the problem.

To begin with, alcohol in itself is not a sin. One may take a drink, or even two drinks and never feel that he has committed any wrong. However, through the overall destruction—the wrecked homes, the people killed by drunken drivers, and all other evils evolving out of drinking—alcohol has definitely become an evil within society. People are killed, raped and injured because of it, and since these things are contrary to the will of God, it can be nothing short of sin.

Furthermore, this evil is sanctioned by American society. Parties, dances and club meetings all have their cocktails and toasts of alcoholic beverages. One may wonder how these can be evil, but he can answer the question himself by looking at the figures regarding alcoholics and problem drinkers. Sixty percent of today's victims of alcoholism began as social drinkers and they are cost-

ing the country billions of dollars (not to mention the eight billions spent last year in alcoholic beverages alone) in hospital bills, jail upkeep, police forces and the like. At the same time people in the world are dying because they haven't the money to pay for bread to eat, or because of a drunken husband. Social pressure is the cause of this corruption and it must have an anti-movement.

A present tendency in the United States is to squelch any radicals who preach about or propose law enforcement, prohibition, or any other way to prevent the sale of alcoholic beverages. One reason is that Church people, as well as non-Church people, seem to see an undefined futility in striving to rectify the problem, mainly because they, too, are a part of it rather than a part of the solution. Another reason is that we are not making a very clear distinction between alcoholism and the alcohol problem. Hence, we think we are accomplishing something in working on individual victims of alcoholism and extinguishing radical social-reformers (who reportedly forget the alcoholic), while the real problem continues its deadly destruction across the country. An attempt will be made in the following discussion to show just how clear this distinction is.

Just recently in a small Virginia college a member of the Alcoholics Anonymous held a discussion concerning the methods which should be used in combating the alcohol problem. He stated very emphatically that the **only** method was to deal with individuals. Preaching, education, and law enforcement were out-lawed as old-fashioned, impractical and even un-Christian. The basis for these criticisms was that those who strive to preach, educate or enforce prohibition are treading over and destroying those who have already become the victims of alcohol. Therefore, the one-time radicals are instructed to pick out some individuals on the campus who are supposedly problem drinkers and disillusion themselves into thinking that they are making headway in the problem, while ten more possible alcoholic freshmen are at a party learning how to drink and how to hold a glass correctly for social drinking.

This is not intended to make fun of the A.A.'s, for they

are doing an effective and commendable job in their realm. However, they must not forget, nor must any hospital or sanatorium experts forget, that they are dealing with the **effects** or the **results** of our problem, rather than with the sin itself. Sixty percent of those who are not immune to alcoholism take their first drink as an accepted social custom, and the natural biological processes take over from there to carry these men to destruction. To cure the potential alcoholics in the world we must go to the root of the problem, society itself, and form an "anti-social-pressure" against drinking.

Therefore, it is up to the Churches, Church Schools, and similar organizations to take a stronger stand and form a bloc against the social pressure which has its aristocratic roots in American tradition. The alcoholic may be in the gutter, and we cannot deny him the privilege of first consideration, but we must take into greater consideration this **social sin** which endangers the lives of every American citizen. An "anti-social-pressure" may not be the only answer but it is **one** answer and to develop it we need more "radicals", more "self-ordained crusaders", more "disrupters of the status quo" and more "idealists". Why don't you be one?

"No society, based upon common responsibility, can long endure if its weakest link comprises 20% of its citizenry."—**Richard Sprague**, '53, Baldwin-Wallace College, Berea, Ohio.

"Our society is a breeding-ground for ill mental health! We develop a cultural 'norm' which is so wide in range as to leave nothing but a hodge-podge of overlapping and conflicting values, and then we wonder at the confusion which surrounds the average person . . . and condemn the alcoholic."—**Bernice Elizabeth George**, '52, University of Rhode Island, Kingston, R I.

"Alcohol should not be regarded as a beverage. It must be regarded as a drug, a severe habit-forming drug that dulls the nervous system and destroys the inhibitions."—**Bob Weiner**, '52, University of Miami, Coral Gables, Fla.

"Moderate drinkers are the ones responsible for the drinking problem today, for it is they who give an air of respectability to drinking."—**Elaine Elrick**, Queens College, Charlotte, N. C.

Personal Decision is Decisive

Describing the actual experience of many in her editorial-story, "And Your Decision," Verna D. Mader, Nebraska State Teachers College, '51, Kearney, Nebr., writes:

"**W**E CAN go to the dance at the Club and drink or go to the movie at the Theater. Which will it be?"

We had stopped for a red light and Jim was letting me decide what our evening entertainment would be—the Club or the Theater. I hadn't been out with Jim before and I wasn't sure what he preferred. I was "on the spot" as his opinion of me as well as society's rested in my answer.

If I were to choose the Club and drinking, I could see us enter the smoke-filled club room with its blaring band and hilarious voices. We'd have a drink to get in the mood and then join the inebriated mob on the dance floor. The odor of liquor would be breathed in our faces and the uncontrolled bodies would bump into ours. We'd decide we needed another drink to keep up with the crowd and then another and another until we'd enter a different world and become as clumsy and loud as our friends, who had lost all sense of decency and self-respect. When the Club would close we'd be herded out like the rest into the cold morning air and Jim would drive me home or we may end up as two more statistics in the "Traffic Deaths from Drunken Driving" column of the morning paper.

Yes, I could decide the Club. No one would be forcing me to go; for I would have decided with no outside influence to go to the Club, to accept the first, second, third and all the rest of the drinks. No one really would care if I drank or not; some would frown if I refused a drink while others would admire me for keeping my principles. By accepting the Club and the drinks, I would be ruining my own life by my own decision.

We stopped for the next red light and Jim glanced over at me as he changed gears. He was waiting for my decision—the Club or the Theater?

If I were to choose the Theater, I could see us enter the quiet, mystic life of the cinema and watch the lives of other people pass before our eyes. No smoke or alcoholic odors to contaminate the air, no blaring noises or uncontrolled bodies to disturb us; just a small boy in the next seat crunching popcorn. After the movie we'd stop in at Mac's for a hamburger and a cup of coffee. We'd put a nickel in the nickalodian and dance unmolested to the music of some hit band. We'd laugh, talk, and enjoy ourselves without the slightest whiff of liquor. Jim would take me home and as we said good night I'd be able to thank him for a wonderful evening.

Yes, I could decide the Theater. I would be making my decision to not drink. Society had established the Club for those who would need liquor to have a good time; but society also established the Theater for those who could have a good time without liquor. Which group did I want to be in?

As we slowly moved down among the many cars of downtown, I made my decision. Society didn't decide whether I wanted to go to the Club or the Theater; social pressure hadn't been a factor in my decision; Jim hadn't decided; I, with my own will and initiative, had made my decision. As I told Jim I preferred the Theater, he smiled and I knew I had made the right decision.

When you are confronted with the question, "Shall we go to the Club and drink or go to the movie at the Theater?" what will YOUR answer be?

"It is time for this so-called 'Christian nation' to realize that we are licensing a monster and deriving a revenue from a business which is making widows and orphans, filling asylums, and sending thousands of men and women prematurely to their graves."—**William W. Allen**, '51, Nebraska State Teachers College, Kearney, Nebraska.

"Man is a three-sided entity: mental, moral and physical. Therefore, the best solution to the alcohol problem must include an approach to all three sides. Education, in the broadest sense, will reach his reasoning powers; religion will reinforce his will to abstain; physiological knowledge will make him fear alcohol's destructive powers."—**Marie Vairo**, '52, Potsdam State Teachers College, Potsdam, N. Y.

Myself – or My Country

“Alcohol: “My Own Damn Business”? . . . an editorial,” by Robert M. Parrot, '51, Cornell College, Mt. Vernon, Iowa, reads, realistically:

T HE CONTROVERSIAL question of alcohol is like mercury in a thermometer on a hot day . . . it keeps coming up. As long as the liquid is consumed by human beings, other human beings will question this usage.

The anti-liquor battle is usually waged on one of two levels; namely, the emotional level and the intellectual or rational level. In past years, the emotional attack “hath lost its savour,” but, at its height, it was characterized by women singing hymns in barrooms, mass meetings in which non-drinkers rallied to the cause and impassioned sermons by clergymen.

In our own times, we have seen a swing from this emotionally-charged approach . . . which was highly convincing to the non-drinker but generally ineffective with the element who partook . . . to a more intellectual attack.

The public non-drinkers and otherwise, are now stuffed with statistics dealing with liquor and traffic accidents, the comparative amounts of money spent on alcohol and education and the length of the life spans of those who drink set off against the life spans of those who don't.

These arguments are as admirable as they are convincing . . . to the non-drinker. But the great majority of those who indulge shrug their shoulders and continue to drink.

However, there is one argument which is made by both the logical and emotional exponents of non-consumption . . . an argument which the drinker must face, not only as a citizen of a free country, but as one of the many inhabitants of the world. That argument is simply this: drinking is NOT a matter of doing “What I damn please;” rather, it is a matter of social responsibility just as much as a person's manufacturing high-explosive in his basement would be, not “my own damn business,” but

the concern of his friends and neighbors.

It is true that a man can drink and, in the right situation, not become a menace or a nuisance to his fellow man. By the same reasoning a man can play with his home-made bomb without blowing up his neighborhood. But, as long as there exists a possibility that the bomb MIGHT go off or the drinker MIGHT cause an accident, the drinker and the amateur munitions-maker must recognize their social responsibility.

On its highest level, however, the question of alcohol is not a family, town or state question. In this day, when free nations are threatened by the insidious forces of Communism, we need clear minds and strong bodies to combat that force which would take away our fundamental freedoms . . . freedoms that are the very foundations of our society. To escape from world problems via the percentage-proof route is not the answer . . . it is what the enemy desires most.

A mind dulled by alcohol is not the mind which will triumph over the shrewd and evil machinations of the forces of Communism. The body weakened by alcohol will not be strong enough to overthrow a force that desires to enslave us. A nation of drinkers . . . moderate drinkers, social drinkers or just drunkards . . . will not have the moral fibre to survive the long and bitter ideological struggle which seems imminent.

This is not to say that drinking will be the single causative factor if American society (or western society) falls before a Communist onslaught. However, it is the duty of every thinking American to decide now what he values most and honestly ask himself, "Am I doing the BEST thing for my country when I drink?"

"Liquor works against everything that Jesus worked for. Liquor destroys self-respect while Jesus was always creating it; liquor tears down self-discipline while Jesus was always building it up; liquor destroys while Christ was always saving. His law, as Paul said, was, "bear other's burdens." Drinkers do just the contrary; they make burdens for others to carry."—**Winifred Huston**, '52, Pueblo Junior College, Pueblo, Colorado.

As Students and Citizens

Writing on "It's Up to Us," Janice Stauffer, '52, Olivet Nazarene College, Kankakee, Ill., faces the responsibility of educated youth—and citizen leaders—to do something. She says:

"I T'S NONE of my business if people want to drink alcohol. There's nothing I can do about it." Surely, intelligent people would not make such an indifferent statement! Today, more than ever before, strong drink influences the life of every individual, whether a drinker himself or not. Likewise, we can all do something about it.

The majority of alcoholic imbibers begin to drink for social reasons. They have received the discolored impression that it is "smart" to drink. They have seen it played up in the movies, in magazines, on billboards, over the radio and on college campuses until they feel that it is the socially accepted thing to do. It is said that "everyone" drinks. Modern man is a gregarious creature and instinctively seeks companionship and recognition. It is easier to drink than to be ridiculed and slighted; therefore, many partake of this glamorized poison who would not otherwise do so.

After the first experiences with alcohol and its effects, some continue its use as a sedative because it makes them feel "good" temporarily. From this stage they proceed to the next step which is that of escape. It provides a period of relief from heavy responsibilities. In so doing, it lowers judgment capability, self-criticism and self-restraint. The intoxicated is not able to solve his problems sensibly. Thus, many otherwise happy homes are ruined hereby. Soon we find that drinking has become a binding habit which defeats natural living, leaving its victim hopelessly helpless.

With this picture in mind we realize that, although it is one's personal responsibility not to begin drinking, it becomes exceedingly difficult for a drunkard to break the

drink habit. He is no longer in command of his senses and is, therefore, unable to assume a personal responsibility against drinking.

We must face the fact that in one recent year 50 million drinking Americans wasted more than \$8,000,000,000 on beverage alcohol. The results of this expenditure were traffic accidents, broken homes, immorality, delinquency, crime, and premature death. America's 50 million non-drinkers should not have to help finance the social costs and handicaps caused by the 50 million drinkers.

Since these alcoholics are no longer able to assume their social responsibility; since the liquor magnates are not at all concerned about wrecked humanity; since the church helped to vote in this evil; since some colleges and universities are beginning to permit liquor on their campuses; since industrialists entertain their employees with beer parties—where can we find a group that will assume the great responsibility of combating this disastrous social evil?

We, as intelligent college students, must recognize the fact that the responsibility for a drinking America falls upon our shoulders. There is much that we, as members of the social order, can and **must** do! We represent the professions and leaders of tomorrow. We **must** declare that it is **not** "smart to drink alcoholic beverages. We, as teachers, **must** teach scientific information about alcohol. We, as ministers, **must** arouse our churches to action against this trend. We, as editors, **must** inform the public as to the effects of alcohol upon traffic, poverty, crime, and health. We, as enforcement officers, **must** see that existing laws regarding beverage alcohol are known to the public and strictly enforced. We, as physicians, **must** establish local clinics for the treatment of alcoholics. We, as parents, **must** have rules of total abstinence in our homes. We, as American citizens who love our country, **must** not only create social pressure against alcohol, but use our franchise to outlaw this treacherous menace to happiness!

"My Own Affair" – or Cooperation

In her editorial, "Whose Responsibility?", Jane Ewing, Lindenwood College, '53, St. Charles, Mo., brings out college attitudes and problems. She writes:

NO ONE denies that the drinking of alcoholic beverages leads to many social problems—financial insecurity, unhappy marriages, drunken driving, alcoholism. No one denies that something ought to be done about these problems—that something ought to be done about our attitude toward drinking. But who is going to take the responsibility? Society or the individual? Does the fact that drinking creates social problems give society the right to take collective action against it, and even the right to curtail individual freedom? Or is drinking a personal matter for which the individual alone is responsible?

These questions were asked of a group of college women—particularly concerned with this problem because of their age and environment—and in almost every case the immediate answer was that drinking is a personal responsibility. "It's my own business if I drink—there's nothing wrong with drinking in itself" . . . "It's your own affair as long as you stay out of trouble" . . . "No one's going to tell me I can't drink" . . . "Everyone has to make up his own mind."

But the longer they talked about it, the more qualifications they added: "It's your own business if you behave yourself and don't get drunk" . . . "As long as it doesn't really hurt someone you love and respect" . . . "If you can drink without going against your own set of personal standards" . . . and most frequently of all, "Drinking is all right if it doesn't put pressure on someone else."

Clearly these exceptions loom bigger than the rule. Few people successfully avoid these pitfalls. It is simply not true that most people have intelligent standards of behavior and are stable enough to adhere to them in spite of adverse social pressure.

It is plain that drinking cannot be solely an individual

responsibility. But is it right to prevent people from using their own judgment about an act that in itself is neither good nor bad? Society restrains people from murdering each other because the act is bad in itself, but the simple act of taking a drink could hardly be called good or bad.

The responsibility cannot belong completely to each person, but neither can it be completely taken over by society. The answer is in a cooperative effort. The individual must look at the problem socially.

The question is: How can society and the individual, working together, do something about the problem of drinking? Perhaps at least a partial answer can be found by a re-examination of the answers of the college girls: "Drinking is a personal responsibility as long as your actions don't put social pressure on anyone else."

Perhaps more than any other single factor, social pressure has made drinking a greater problem for greater numbers of people. Within the last three decades, drinking has become an accepted part of our culture; the pressure on a person who does not wish to accept it for himself can be a rather ugly thing. It is the cause of a great many cases of alcoholism, and it is certainly the reason many young people start drinking, either without thinking much about it, or with definite feelings of conflict.

It is on young people that this group pressure falls heaviest, and it is young people of college age who are in an excellent position to do something about it.

Drinking has become the thing to do, so people drink. "Everybody else does." Well, what if "everybody else" didn't? Then couldn't the social pressure which is such a problem now be turned to advantage? And just who is "everybody else", anyway? A collection of individuals. Each one of us. Fashions in drinking, like fashions in clothes and slang, are pretty much a matter of follow-the-leader. If the leaders, the outstanding personalities, among young people, would decide that drinking is "not done", or at least not required, the idea that drinking is

(Continued on page 24)

The Alcoholic: Social Responsibility

Writing on "Alcohol: A Social Responsibility," Ilene Lowe, '52, Johnson C. Smith University, Charlotte, N. C., says:

IT HAS BEEN estimated that over one and one half million people in the United States are social problems by reason of the excessive use of alcohol. This is a very serious problem when one realizes that alcoholism is seen frequently as the cause of domestic discord, family disorganization, and crime.

The most important fact to remember is that every person who is an alcoholic has a personality problem, the former being caused by the latter. The use of alcohol is a means of escaping or evading reality—that situation in which people are aware of the presence of problems to be solved, difficulties to be overcome, intentions to be executed and goals to be reached.

Every alcoholic is immature, insecure, extremely sensitive, and anxious. He carries a feeling of inferiority, and is unable to cope with people or his work socially unless he has some kind of artificial support, namely, alcohol.

The more this type of person uses alcohol the more he begins to depend upon it for support in every situation that confronts him, regardless to how simple the problem might be. He must lean on the only staff he knows that has ever given him ample support. He neglects to concern himself with the support to be had through contacts with human beings.

An escape from reality by means of alcohol is a symptom of basic personality difficulties. But why does a person have these difficulties? And what causes them? An individual is a product of his environment which is formed mostly by the rules of the particular society which he happens to be a part of. Taking this into consideration, then what type of society is likely to produce alcoholics? Most alcoholics are found in a society that has lost a high

degree of its personal control over the conduct of its members.

We pride ourselves in saying that we live in the kind of society which looks upon things from a mountain-top view: we can see things from every angle; that we respect the rights of a person and allow one to choose the things he wishes to do in his own personal way. But we fail to realize that if one is allowed to use alcohol just as he so desires the result reaches beyond the individual and his personal liberty and has detrimental effects upon the social group in which he lives.

Society has seen the need to protect individuals from disease by quarantine or isolation. It has laws to protect one from purchasing impure food, laws regulating the use of and possession of narcotics, but there are no laws adequate enough to keep the person who indulges in the use of alcohol from engaging in activities which endanger the welfare of society.

We say that society must be broadminded and take into consideration that moderate drinking does no harm to anyone. The fault with this view is that the moderate drinker is always a candidate for alcoholism. The excessive drinkers are derived from the moderates and the alcoholics from the excessive drinker.

The society which maintains these individuals is usually one where emotional instability is hovered, where little effort is being put forth to educate the public conscience in regard to the necessity of respect for law and the good of essential regulations for safeguarding the health, moral, rights and life of the social group; where little attention is given to the younger generation from the evils of the results of the excessive use of alcohol.

In our society we even go so far as to brand the successful person with the mark of using a particular kind of alcoholic beverage. This type of situation will lead the younger individual to believe that it is all right to take part in the use of alcoholic beverages.

Since we are almost a product of our social environment, then it is the duty of society to create folkways, mores, and laws toward the maintaining of a group of superior individuals. It is then the responsibility of

society to keep down problems that will cause its members to resolve to alcohol as a means of escape from its realities.

Both Personal and Social

Beginning with a survey of typical daily instances in a great city (see page 5) Richard Sprague, Baldwin Wallace College, '52, Berea, Ohio, writes:

THUS RUNS the narrative of sorrow, crime, and lost potentialities of greatness and productivity in America. This loss can be attributed directly and in part to the effects of the consumption of alcoholic beverages. Here, indeed, is a social situation which is threatening to destroy the very basis for the existence of society, which basis is to promote the common welfare.

Men are in no position, no matter how great potentially, to promote the general welfare if the bodily functions which make them great have been anesthetized by alcohol. A man ceases to be a human and becomes an animal, interested only in the anti-social self.

No society, based upon common responsibility, can long endure if its weakest link comprises 20% of its citizenry. That 20% of the American citizenry which drinks to excess has at least part of its potential productivity lost in licentiousness and cajoling forms an insidious part of the internal canker which is gnawing away at the heart of American morality.

True as it may be that the fact of drinking is only an outer manifestation of a much deeper cause, a symptom if you wish, this is no reason to turn away in resignation from the evils inherent in the symptom. (Nor to be blind to the open propagation of the symptom by an industry intent only in gaining a material profit.) The fact that in many cases the causes for drinking are social and beyond the reach of the individual is no excuse for refusing to attack the problem on both the individual and the social

level. We do as much for the physical diseases of cancer and tuberculosis, why not for alcoholism?

The fact that the drinker was weak or foolish during the period when he could have refused, but didn't, in no way lessens the guilt of society in making possible such weakness or approving of such foolishness. Nor does it lessen the responsibility of the drinker for his actions in the past and in the future. Just as the driver of the car with faulty brakes is responsible for the damage which may result to others and to himself so the drinker is responsible for his own conduct and the maintainance of his "social brakes" in good working order for all emergencies.

It can no more be said that drinking is a purely social responsibility than can it be said that wars would continue if individuals refused to participate in them.

Nor can the harmful effects of drinking be considered merely a personal problem. In these days of interaction and interdependency we are more than ever our brothers' keepers, all of us are responsible for what any one of us does. This is true inasmuch as what we do or do not do affects his behavior either beneficially or detrimentally.

Drinking is both a social and a personal problem and a responsibility worthy of the attention of all of us through our social organizations and governing bodies. Especially is this responsibility worthy of the attention of that some of our society which we call . . . me.

"MY OWN AFFAIR"—OR COOPERATION

(Continued from page 20)

necessary for social acceptability would soon become as dead as goldfish-swallowing.

But social pressure is a heavy weight. Young people need the help of society as a whole in solving this problem. Society—families, schools, churches, communities—must be responsible for creating a climate in which each individual feels the weight of a pressure **against** drinking.

Moderate Drinker Responsible

Writing on "The Alcohol Problem: Society's Responsibility," Elaine Elrick, Queens College, Charlotte, N. C., finds responsibility in the social drinking group. She says:

MODERATE DRINKERS are responsible for the drink problem of today, for they give drinking an air of respectability. If there were no moderate drinkers, the character of alcohol would be shown up in its entirety. The effects of excessive drinking are for the most part quite apparent and unappealing. The effects of moderate drinking, however, although harmful, are not so evident to the ordinary observer.

Choice wines and liquors have become associated in the minds of the general public with pleasure, wealth and success. The movies show rich, attractive people enjoying themselves at elaborate cocktail parties. Newspaper give reports on the banquets of the elite and tell of the hundreds of alcoholic drinks which are consumed. Drinking is the accepted practice at official receptions. A halo of dignity is placed upon alcoholic pleasure, while many of the actual occurrences due to indulgence in alcoholic beverages are not revealed.

High pressure advertising uses unscrupulously \$100,000,000 a year to mislead thousands, so that a small group of people may make a profit. We see that "men of distinction" insist on a specific brand of whisky. . . . "In modern society" as the economist Thorstein Bunde Debenham said, "the members of each stratum accept as their ideal of decency the scheme of life in vogue in the next stratum and bend their energies to live up to that ideal." This we see in millions of people attempting to copy the traditional drinking customs of the upper class.

Many people begin to drink because of the invitations or suggestions of their friends. After taking a drink, a person feels calm, poised, relaxed, self-sufficient, and self-important. No one bothers to suggest that these reactions are, in truth, indications of harmful bodily changes. Nor is it publicized that three out of every ten drinkers be-

come addicts, or steady drinkers. It is no wonder that there are three million serious victims of drunkenness in the United States.

The leaders of influential society should be made to realize the part they are playing in bringing about the destruction of a vast number of people who unwittingly follow the apparently desirable example which is set for them. It is essential that these leaders should now create a new, effective public opinion.

Both Personal and Social

Writing on "Drinking is Both a Social and Personal Responsibility," George Warshall, Northland College, '54, Ashland, Wis., said:

THE INDIVIDUAL and the social lie side by side; they center in the same circle. For each individual, after giving due consideration to the convictions of others, the final authority on the right or wrong of any opinion or action, such as drinking, should be his own conscientious and reasoned judgment. The individual knows that the well-being of society requires limitation in drinking for the moral development of all the members of society. It is the depth and intensity with which a man realizes his own social obligation that gives meaning and fullness to his life. There is, thus, a personal responsibility, if these obligations are to be met.

"The responsibility becomes social, also, when influence exerted on a man by social tradition makes itself felt as a sanction, that is, a judgment of validity or invalidity to a certain degree of restraint. Arising as an unenforced imitation, the influence of the social drink tradition ripens into a sense of 'we ought', representing the will of society. . . . Then follows a tendency to stimulate and assist imitation in others, especially the young.

Drinking in our society is the affair, both of the individual and of the community.

Quotable Quotes From The Editorials

Selected by W. Roderic Covey '52

Ohio State University

"Proving to the average person that alcohol is injurious to his body is no deterrent; he is more interested in his social acceptability than in his longevity."—**Marilyn Leichtnam**, '54, Northland College, Ashland, Wis.

"Have you a 'Skid Row' in your city? Every city has one. Half-clothed, dirty, drunk, lying in doorways and gutters are those pieces of human garbage from the kitchens of Hell. Men and women who probably one day said, "It is none of your business if I drink—it is my personal problem."—**Jack Roberts**, '51, Nebraska State Teachers College, Kearney, Nebr.

"Drinking is a social responsibility because it is a social tradition transmitting the customs, practices, and attitudes, from one generation to the next by imitation."—**Sara Mill Cooper**, '54, Queens College, Charlotte, N. C.

"Most Americans heartily applaud restrictions on the use of opium or morphine. What they do not realize is that alcohol is a narcotic with basically the same effect as these other drugs."—**Donna Hollenburg**, '53, Manchester College, North Manchester, Ind.

"Drinking is a problem of common interests and, therefore, action against drinking is a responsibility of both society and the individual."—**Gurney Nelson, Jr.**, '54, Ohio Wesleyan University, Delaware, Ohio.

"Let us not forget that the alcohol problem involves the complex relationships of emotions and beliefs, personal convictions and social jurisdiction, and that to deal with it effectively is to deal at its heart by striking at the basic principles."—**Joe M. Arasmo**, '52, Wheaton College, Wheaton, Ill.

"During the Civil War days Abraham Lincoln said, 'This nation cannot live half slave and half free.' Neither can we live half drunk and half sober."—**Mark A. Madsen**, '52, Utah State Agricultural College, Logan, Utah.

"It is strange that alcoholism is the only disease where it is considered illogical and unethical to annihilate the cause. To prevent malaria, we kill the mosquito; to prevent a germ disease, we kill the germ; to destroy beverage alcohol, however, is considered an infringement of personal liberties."—**Janice Johnson**, Queens College, Charlotte, N. C.

"Drinking is no longer an individual problem because society, by its very actions in the field of excessive drinking, has in effect, stated that the alcoholic individual, a non-conformist, must conform to the rules laid down by society for the ultimate good of society. Thus, drinking becomes a social problem."—**Raymond Leo McNamara**, '53, University of Rhode Island, Kingston, R. I.

"Am I my brother's keeper? That's an age-old question, but the answer's just the same. We must do all we can to help every individual to live the richest, fullest, most wholesome life possible."—**Wilma Jean Alexander**, '53, University of Chattanooga.

"A present tendency in the United States is to squelch any radicals who preach about or propose law enforcement, prohibition, or any other way to prevent the sale of alcoholic beverages."—**Robert Fiske**, '51, Randolph-Macon College, Ashland, Va.

"On its highest level, the question of alcohol is not a family, town, or state question. In this day, when free nations are threatened by the insidious forces of Communism, we need clear minds and strong bodies to combat forces which aim to take our freedom from us."—**Robert M. Parrott**, '51, Cornell College, Mount Vernon, Iowa.

"One of society's main duties is to stress and to prove that any type of drinker can very easily turn into an alcoholic."—**Betty Shaw**, '51, Nebraska State Teachers College, Kearney, Nebraska.

"America's 50 million non-drinkers should not have to help finance the social costs and handicaps of the 50 million drinkers."—**Janice Stauffer**, '52, Olivet Nazarene College, Kankakee, Ill.

"If the leaders, the outstanding personalities, among young people would decide that drinking is not done, or at least not required, the idea that drinking is necessary for social acceptability would soon become as dead as goldfish swallowing."—**Jane Ewing**, '53, Lindenwood College, St. Charles, Mo.

"We say that society must be broadminded and take into consideration that moderate drinking does no harm to anyone. The fault with this is that even the moderate drinker is a candidate for alcoholism."—**Ilene Lowe**, Johnson C. Smith University, Charlotte, N. C.

"The man who says, 'I have a right to drink,' is like the man who says, 'I have a right to kill.' Neither recognizes that others must suffer as a result of their desires."—**Lynn M. Austin**, '52, Utah State Agricultural College, Logan, Utah.

"If only the person who does the drinking suffered the consequences, the problem would not be so great; the fact is that anyone near the drinker is prey to his abnormalities."—**Joseph A. Clayton**, '52, Utah State Agricultural College, Logan, Utah.

"To counteract the brewers' glamorous advertising, the youth of America should be shown the end results of drinking; mental hospitals, jails, police courts, highway murders, crimes, poverty, and diseases that have developed from the use of alcohol."—**Walter W. Smith**, '54, Olivet Nazarene College, Kankakee, Ill.

"No matter how one looks at the alcohol problem one sees the complex relationship between the individual and society. Not until society sees its essential relationship to the alcoholic can this problem be understood, for the explanation of alcoholism is to be found in both the individual and society."—**Henry G. Regensteiner**, '51, University of Rhode Island, Kingston, R. I.

The 1951 Roberts Editorial Contest

HONORS AWARDED

FIRST—\$200. Walter W. Smith, Columbus, Ohio; Olivet Nazarene College '54, Kankakee, Ill.; "Deglamorizing Alcoholic Drink, A Social Responsibility."

SECOND—\$150. Bryan W. Robinson, Thomasville, Ga.; Davidson College '52, Davidson, N. C.; "John Barleycorn — Whose Bad Boy?"

THIRD—\$100. Annetta Tallyn, Cheney, Wash.; East Washington College of Education '54, Cheney; "Drinking: Personal or Social Responsibility?"

FOURTH (2) \$50. Janice Stauffer, Shelby, Ohio; Olivet Nazarene College '52, Kankakee, Ill.; "It's Up to Us."
Robert M. Parrot, Wheaton, Ill.; Cornell College '51, Mt. Vernon, Iowa; "Alcohol—My Own Damn Business?"

FIFTH (10) \$20. Jane Ewing, Nevada, Mo.; Lindenwood College '53, St. Charles, Mo.; "Whose Responsibility?"

RICHARD SPRAGUE, Poland, Ohio; Baldwin-Wallace College '52, Berea, Ohio; "Drinking: Personal or Social Responsibility?"

GERALDINE WICKMAN, Ashland, Wis.; Northland College '52, Ashland, Wis.; "Drinking Has Become a Social Responsibility."

WILMA JEAN ALEXANDER, Chickamauga, Ga.; University of Chattanooga '53, Chattanooga, Tenn.; "The Dual Responsibility."

CAROL CATHERINE CLARK, Seattle, Wash.; Seattle Pacific College '54; "What Are We Going to Tell Jean?"

GEORGE W. WARSHALL, Butternut, Wis.; Northland College '54, Ashland, Wis.; "Drinking is Both a Social and Personal Responsibility."

RAYMOND WHITE, North Liberty, Iowa; Cornell College '53, Mount Vernon, Iowa; "When Individual Discretion Is Insufficient."

ROBERT W. FISKE, Leesburg, Va.; Randolph Macon College '51, Ashland, Va.; "Alcoholism vs. the Alcohol Problem."

ILENE LOWE, Charlotte, N.C.; Johnson C. Smith University '52, Charlotte; "Alcohol: A Responsibility of Society."

BERT CLARK, Sunman, Ind.; Berea College '52, Berea, Ky.; "Drinking as a Social Responsibility."

HONORABLE MENTION: Hugo Thomas, Roanoke, Va.; Johnson C. Smith University '52, Charlotte, N. C.; "Drinking: An Individual and Social Responsibility."

DONALD GROSKREUTZ, Wells, Minn.; Wartburg College '52, Waverly, Iowa; "Can Men be Taught to Think?"

BERNICE ELIZABETH GEORGE, Central Falls, R. I., University of R. I. '52, Kingston; "Drinking is Our Problem."
 PETER SASKOWSKI, Arundel, Quebec, Canada; Loyola College '54, Montreal, Que.; "Whose Responsibility?"
 LEO E. BENDIXEN, Logan, Utah; Utah State College '54, Logan; "What Are Your Chances?"
 VERA D. MADER, Grand Island, Nebr.; Nebr. State Teachers College '51; Kearney, Nebr.; "And Your Decision?"
 JANE DILLARD, Columbus, Ga.; Randolph-Macon Woman's College '51, Lynchburg, Va.; "Drinking, Social or Personal Responsibility."
 MARTHA HARRISON, Spokane, Wash.; East Wash. College of Education '54, Cheney; "Make Way for the Wagon."
 CAROL STOCKER, Welch, West Va.; Queens College, N. C.; "Drinking: Social or Personal Responsibility."
 GURNEY NELSON, Jr., Columbus, Ohio; Ohio Wesleyan University '54; Delaware; "Drinking and Action Against Drinking, a Dual Responsibility."
 LOUANN DIETZ, North Chili, N. Y.; Roberts Wesleyan College '52, North Chili; "Drinking; Personal or Social Responsibility?"
 CYNTHIA BUCKLAND, Ashland, Wis.; Northland College '52, Ashland, Wis.; "Alcoholism; Society's Disease."
 MILO S. HADLOCK, Logan, Utah; State Agricultural College '51, Logan, Utah; "The Responsibility of Society."
 NA VEE HARRIS, Taber, Alberta, Canada; Utah State College '51, Logan, Utah; "Drinking: A Community Problem."

ALL AWARDS included an offer of a scholarship to the Intercollegiate School of Alcohol Studies. Cornell College, June, 1951.

THE JUDGES

Dr. Joy Elmer Morgan, editor of the *Journal of the National Education Association*, Washington, D. C.
 Dr. J. B. Price, professor, Millsaps College, Jackson, Miss., teacher of a college course in alcohol studies.
 Mr. William M. Hearn, public relations director, Louisville, Ky.

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